Tadhkira Hazrat Syed Abdullah Baghdadi

Mausoleum of Hadat Khaja Moinuddin Chisti

Translated by
Mohammed Abdul Hafeez, B.Com.
Translator: *'Muslim Saints and Mystics'*
(The Tadhkirah al-Awliya of Farid Eldin Attar)
Hyderabad, India

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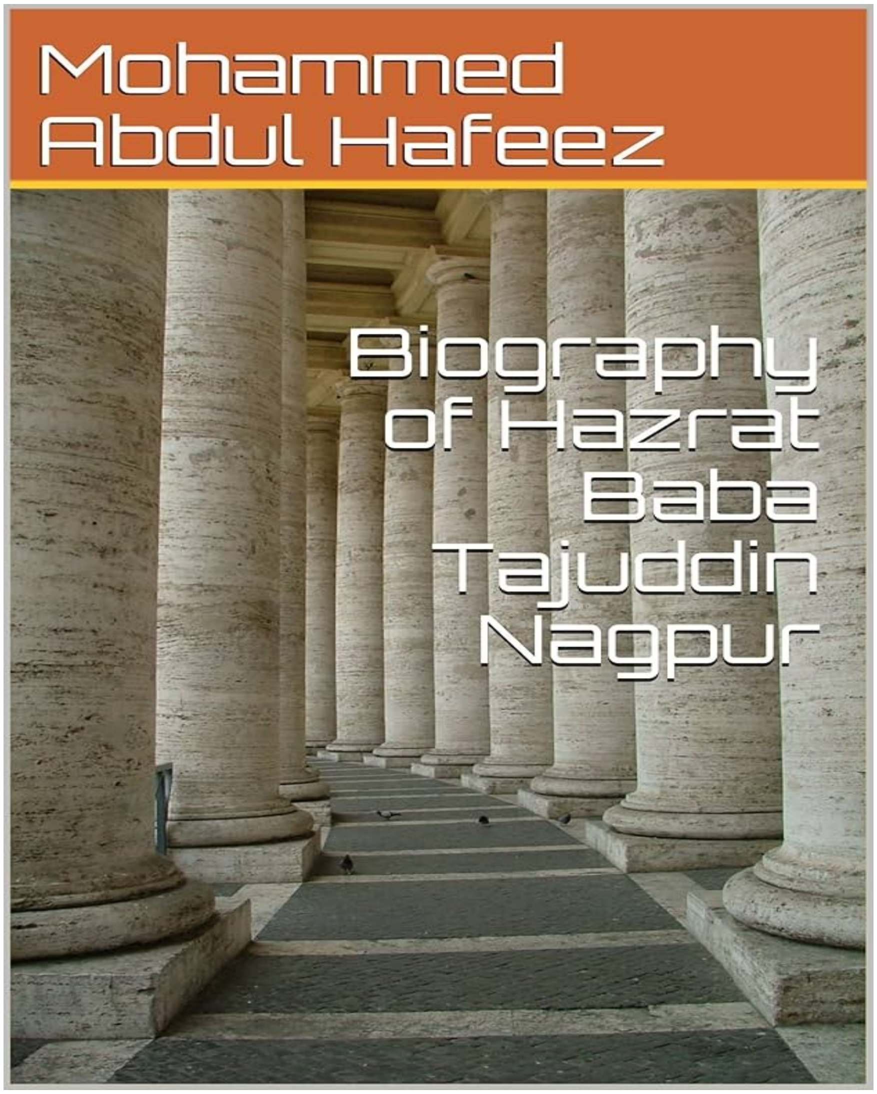

A book for all spiritual seekers

Reviewed in India on 21 June 2020

This is a valuable book with rare and interesting details from the life of the amazing and one of the greatest Sufi Saints

Tajuddin Baba, who spent most of his life in Nagpur, in the pre independent India.

I had come across the name of this Saint in the life history of Shirdi Sai Baba written by Master E. Bharadvaja. It is reported there that once Shirdi Baba confused his disciples by mysteriously drumming on a water pot with his satka (a short stick he used to carry with him). He explained his action by saying, that he is extinguishing the fire which caught the hut of Taj uddin Baba in Nagpur. Taj uddin Baba on the other hand refused to accept a wealthy visitor called Bapu Saheb Buty as his disciple. He asked him to seek his salvation from Shirdi Baba. Both the saints were in communion with each other on the spiritual plane!

Then I was fortunate enough to read the short biography of Tajuddin Baba written by the same author Master Bharadvaja, which impressed me immensely. The drawback of this short although very valuable biography was that facts and details mentioned in it are not complete or not explained in a logical sequence. Which leads to a feeling of dissatisfaction. Still the reader gets an idea of the overwhelming spiritual power and

universal love of Taj uddin. But it kindled my interest to know more about this saint.
This made me always to be in search of a complete biography of the saint with more details. As I by chance discovered the Work of Mohammed Abdul Hafeez I was thrilled and I ordered it immediately and am now a happy possessor of this book.

Many important details from the life of this Sufi Saint, which were like missing links, I could gather from this book:

1. About the ancestry of the saint.
2. His childhood and transition from the worldly life to that of godliness; the important incidents which took place and worked as catalysers on the way to his perfection.
3. His relation with the Maharaja of Nagpur and other members of the aristocracy.
4. An exhaustive account of his relationship with the Hindu-disciples and followers.

India is a country of spirituality. Many of its spiritual masters have transcended the narrow limits of religion, preached and practiced universal humanism. It hardly mattered for them to which religion their

visitors belonged– they were helped without any discrimination, because only their merit mattered not their cast or creed.
Swami Veerabhrahmendra’s chief disciple was a Muslim named Sayyed. Shirdi Baba lived in a mosque and was equally worshipped by Muslims and Hindus likewise. Taj uddin Baba was not different in this matter.
As Abdul Hafeez writes in this book about a Hindu-disciple, Venkat Rao, who worked as a Railway guard. People observed him sitting near Tajuddin, although he should have left that place and left Nagpur in a train leaving for Bombay. His job demanded this. But Venkat Rao does not leave that place, because he is completely engrossed in the presence of the Baba. To the surprise of the other people he was also seen at the same time leaving in that train, which left for Bombay!
Western Occultism calls this phenomenon “bilocation” – a miracle shown many times by Tajuddin Baba on account of his supernatural powers. But the narration of Hafeez leaves one question open: Did the Saint appear in the form of Venkat Rao in the train? Or did

he transfer this supernatural power to his disciple so that he could appear at two places at the same time? Spiritual masters are capable of doing both the things.
A very interesting part of this book is that it gives a glimpse into the Muslim or Sufi occultism (see page 81) and tries to explain how miracles happen. This theme requires to be elaborated if the author is planning a second edition.
From the point of view of modern Indian history this book is of immense importance. Yoga and mysticism have been not yet fully recognized driving forces behind the Indian freedom struggle.
The chapter called “Gandhi and Ali Brothers” depicts Gandhis taking the audience of Taj uddin Baba and the Baba making two predictions – one for Gandhi and another one for the Ali Brothers. Both of them turn out to be true! I request the author to elaborate this chapter with more details and photos if possible. That would increase the value of this book hundredfold!
There are certain short comings in regard to the language. English is a foreign language. It is not always easy to chose the right

preposition or the helping verb. In spite of this the reader sees the godly figure of the saint Taj uddin Baba shining behind the linguistic barbed fence of a foreign language. This is a book to be recommended for all those who are interested in mysticism, universal love which overcomes the narrow limits of religions and for the spiritual seekers.

Dr. Vanamali Gunturu

Tadhkira Hazrat Syed Abdullah Baghdadi

The mausoleum of Hadat Khaja Moinuddin Chisti

Preface of the Urdu book

From the biography details of Shaikh Abdul Quader Jilani and from brief extracts of his books, we were able to know the Hazrat’s message in other words, which is regarded as the interpretation of Islamic religion and which is found in the comprehensive perfection of the manifest and innermost. Upon following them, one can pass higher grade status of knowledge and actions. And from it, one can keep away from and solvate the idolatry and infidelity. Then he can realize the purity of the saintliness of the tawhid (oneness of God). And for others, he will become an example of the Prophet Muhammad's exemplary life and conduct that Muslims are encouraged to emulate and the

mercy of the prophet. And he will become a source of the salvation.

Now we add the life biography of details of Ghouse Thani Hazrat Syed Abdalla in this book. And from reading it, one will know about the details of the prophet’s personality and attributes, biography, and education, which are known in each and every time. As well as it will find in the future time always.

1. Name and genealogy record

His name is Syed Abdalla, and his title is known as Mohiuddin Thani, and he was born in Baghdad, and his genealogical link is connected with Shaikh Abdul Qader Jilani by 12 links, and his genealogical link is the same as per the link of the mystic way. He became the custodian of the Shaikh Abdul Quader Jilani’s shrine building in Baghdad after the death of his father, Hazrat Syed Abdul Jalil, and he arrived in India as per the order of his ancestor, Shaikh Abdul Qadir Jilani.

The year of his arrival in India is 1185 Hijri, as per sayings. And as per the saying of some other person, he arrived in India in 1190 Hijri. His final resting place is in Rampur. The year of his death is 1207 Hijri. Some authors have written that he was custodian of the shrine of the building of Baghdad. This confirmation is possible by his letters written by Hazrat himself to other persons.

For details of Hazrat, we first mentioned the text of the writings, which belongs to near the time of the Hazrat or the nearest period in this matter?. And after this, we mentioned the following details, like historical texts from biographies. And after this, we added in this book the details of the traditions.

The genealogical information was written by Baghdadi Sahib in his papers of the caliphate given by him to his disciples, but those details could not be added in English because in the Urdu book, names and details are not clear and not readable in the Urdu writing, and for this reason, the names were ignored in the English version of the book.

On the certificate of the caliphate, on its margin, there are the witnesses and praise by

nobles and scholars. This text is written by Hazrat Baghdadi Saheb’s special caliph, Syed Amjad Ali Shah, and is written in the year 1216 Hijri after the death of Hazrat Baghdadi Sahib after 8-9 years. And from many points, it was considered not to translate the full text of the caliphate paper. There was such a line in which there is an explanation that it is connected to the biography of Baghdadi Sahib. The translation of important Urdu text is as follows.

“When the son of Hazrat Abdul Quader Jilani, Hazrat Syed Abdulla Baghdadi, came to Agra. And he stayed in the Taj Ganj locality. Then I went in his presence to see him there and kissed his feet.Hazrat embraced me and touched my head to his chest. And he was told before a large gathering of the people. “Oh, my son Amjad Ali, I came to Agra as per the order of my ancestor, Hazrat Abdul Quader Jilani. So that I can give you a saintly dress, cap, knowledge, and caliphate. In confirmation of Hazrat Abdul Quader Jilani’s order, I have reached here. I congratulate you on getting such wealth by you in this matter, which is found by you without demand. There was no limit of happiness for

me in this matter and prevailed upon me unconsciousness. When I came back in normal condition, then I told him, “Oh, my master, one weak ant could not be able to bear such a heavy weight of the burden. Hazrat smiled and said, “Walluhu ghaleb amarahu wala kin aksar nass la yalamon.” This honor was given by my ancestor Hazrat Ghouse Azam. You see only play of the Allah by my hands in this matter.” Yafal ma shau Hazrat Ghouse Azam, who made one small particle of sins, and in his one look has made him a Qutub (Qutb, Qutub, Kutb, Kutub, or Kotb (Arabic: قطب) means 'axis,' 'pivot,' or 'pole'). Qutb can refer to celestial movements and be used as an astronomical term or a spiritual symbol of Qutub persons. But you are a gentle person of the nation. Learned, and as well as Syed person have a connection with Darwesh persons, and as well as your father also having a connection with Darwesh persons. If this grace was given to you due to his affection and love, then that is not a problem in this matter. But due to some obstacles, there was a delay in giving this grace. As such, in the month of Rabi al-Thani, Surah Al-Fatiha (in Arabic text: الفاتحة) is the

1st chapter of the Qur’an. The surah titled in English means “The Opening” and it consists of 7 verses recitation for Ghouse Azam will be held every year. He was called before him, and in the presence of a big group of great gentlemen and scholars, he wore a saintly dress and was given a caliphate, and he put his holy cap from his head upon his disciple’s (Syed Amjad Ali) head. I have the flag of the Quaderia Sufi chain and caliphate papers with me. And he was given orders from the disciples to think of me as his successor and his deputy. And on the 11th of the month of Rabbil thani, and especially on the (Gyarvi Sharif 2025) Gyarvi Sharif date is 04 October, 2025. Each year, it comes in the month of the Islamic Date of Rabi Ul Akhir 11. The day is observed in the remembrance of Hazrat Abdul Qadir Gilani (Blessings of Allah Be Upon Him). The 11 Rabi Ul Akhir date in the Arabic world is 03 October 2025, and in Pakistan, India, and Bangladesh. So this this month of the Fataha reward upon Shaikh Abdul Quadir Jilani and some other parts of the world on 04 October, 2025. So they should cooperate and help me in this matter and send the reward of this Fataha to

his ancestor. Yes, even there should be no disobedience to the extent of one hair. One who will be against him, then he will be against me and my ancestor. On this occasion also, there was given a saintly dress of caliphate, a special cap, and a flag to Khaja Mir Sahib, and after this, on this day, Mavlavi Shams Zuha and Syed Ali Hasan were given the saintly dress of the caliphate, cap, and caliphate papers. When Hazrat left from Agra to Rampur, where his tomb is situated, and upon reaching there, he called me. Where he has given special Saintly dress to me. And also given a turban from his head to me. And Panja Baghdadi and given the flag, and Panja (palm) is made in Baghdad, and on it is engraved ‘Ya Shaikh Abdul Quader Jilna al-Madad (Ya Shaikh Abdul Qadir Jilani, help me).’ The flag, which was brought by Hazrat from Baghdad upon his arrival in India, used to be fixed at the head side of my ancestor Shaikh Abdul Ghadir Jilani in Baghdad, and he brought it during his journey to India from Baghdad. Now, the Hazrat deposits these things, and he will give as per his wish and pleasure. And it should give such respect as is needed in this matter. So that Alam (flag)

Sharif is with me. That flag is brought during the occasion of the celebration of the 11th day of the month of Shaikh Abdul Qader Jilani and is placed in one house in *Katara Abrahim. And that building was given in donation by the owners to Hazrat Ghouse Azam (Shaikh Abdul Quader Jilani) and will be placed on the occasion of the celebration of Garwin Sharif. And on that day, many thousands of disciples and students visit this flag on this occasion. Eight years passed upon the happening of this event. Due to the blessing of the saying of the Hazrat Ghouse Azam (Shaikh Abdul Quader Jilani), there is found to be progress in the manifest and innermost in this matter and the present there is 1200 Hijiri years. And nearly 1000 persons have entered the chain of Ghouse Azam so far. As well as many thousands of people from Deccan, Khandesh, Malwa, Eastern Punjab, and other cities came: الفاتحة) here and benefited from the religion of the Quadri sufi chain (school).

1.This place is still found in the locality of Taj Ganj, Agra. And where it is fixed there, Syed Munnwar Ali Shah Sahib came to Miwa Kasarabad, it said that there he was also

done construction of a shrine building, in which from that time the Alam (of Baghdadi) is fixed in this building. And in this building, there will be celebrated Ghariwan Sharif. In the area of silk cloth in the Shrine building, the Tazia (**Ta'zieh**[a] (Arabic: تعزية; Persian: تعزيه; Urdu: تعزیہ) means comfort, condolence, or expression of grief. It comes from the roots *aza* (عـــزو and عـــزى) which mean mourning. It commonly refers to passion plays about the Battle of Karbala and its prior and subsequent events) is now placed instead of meetings of 11 Wain Sharif, and there will be held meetings at the present time.

2. From this, it is known that Hazrat Baghdadi Sahib was given the Alam (flag) Sharif to Maulana Amjad Ali Shah near his death time.

There will be given genealogical document and caliphate papers. That from a group of devotees are coming by chains; among them there will be no changes except for the addition of the name and changes of the names in this matter and there will be an add about the Shaikh’s chain name. And there

will be a change of getting permission and a caliphate. So Hazrat Baghdadi Sahib who was introduce caliphate formats which are same and equal. And which are even in use by the custodians in Baghdad.

Till now there was passed by our eyes two caliphate papers which are same as per above formats.

One caliphate paper of Moulana Shah Niaz Ahmed and Hazrat Syed Amjad Ali Shah, and in the above two caliphate documents, there will be found only the above difference, and there is no one other word change in the above caliphate papers.

There is not a find date there in. In addition to the above, the caliphate papers, Hazrat Baghdadi Sahib was given one special permission paper in Persian was given to Shah Amjad Ali Sahib. And its style of writing and text is different from other permission papers. This permission paper is safe and secure in the family of Hazrat Moulana Syed Amjad Ali Shah. And for this writing, we are presenting a sample writing of Hazrat Baghadi Sahib in this matter. Because in this Tadkhira book we still have not added a

writing sample of Hazrt Baghdadi Sahib. On this permission paper, there are two seals of Baghdadi Sahib. And the date of writing is mentioned as the 26th of Shaban month in the year 1203 Hijri.

As per footnote information and as per the above writing of permission, Hazrat Syed Amjad Ali Sahib was empowered to make disciples in other Sufi chains, which he got to him from the peer of the pledge, Hazrat Syed Ziauddin Balqhi. But as per search and examination, it is found that Hazrat Syed Amjad Ali Sahib, upon obtaining permission from Hazrat Badhadil Sahib, was not accepted by other persons in other Sufi chains except the chain of Hazrat Baghdadi Sahib. Even he made his son Syed Munar Ali Sahib as his custodian, only in the Sufi chain of Hazrat Baghdadi Sahib. And he did not mention any other Sufi chain or give permission in other Sufi chains in this matter.

Tadhkira and details its synopsis and translation

Hazrat Baghdadi Sahib was among the sons of Hazrat Shaikh Abdul Quader Jilani. And his religion was Hanfi school, and sect was Qaderi. In the 1185 Hijri, after visiting the holy Harem of Makkah, he arrived in India. He stayed in Azeemabad (Patna), and from there he went to Kolkata. Then he was returned back to Baghdad. Then he again came back to India. In Delhi, Mughal king Shah Alam came in the presence of higher grade of Hazrat Baghdadi. And he was given some villages. After this, he arrived in Rampur. And where Nawab Faiz Alam was given him much respect and honor there. And he was requested him to stay permanently in Rampur. In Rampur, many people became his disciples. Hazrat was a great holy person of India and Baghdad. He has great status and position with him. He has good knowledge in the exegesis of the Quran, hadith, Fiqah

(Islamic jurisprudence), and travel. The undersigned author of the book, ‘Talif Mohammedi’, has had devotion and dedication to Hazrat since his time of arrival. He used to be present usually in his meetings.

Hazrat Shaikh of Time left this mortal world on the 14th date of Muharram on Sunday at the time of the Maghrib prayer in the year 1207 Hijri. And he was buried in Rampur.

The age of Hazrat Shaik at that time was somewhat over 70 years. Some of Hazrat's caliphs, which were known to me, and they are in Azimabad (Patna), and the details are as follows.

1. Shaikh Khairuddin 2. Shah Bab Allah 3. Syed Haji, and all these belong to the Hanfi school, which shows the way toward Allah and gives teaching.

Details in brief of Hazrat Syed Abdulla Quaderi Baghdadi

He arrived in Rampur from Delhi. Nawab Faiz Allah, ruler of Rampur, became his disciple. He was done much service and facility to Hazrat. And he was a great devotee with Hazrat in this matter.Syed Sahib Qudsara, who built for him one grand mosque, a boundary area, and many houses. Even though Nawab Sahib told him that he would spend project money in this matter,

Hazrat Baghdadi Sahib did not accept his money from his side.

One great miracle of Hazrat Abdalla Baghdadi Sahib

On the prayer mat, Hazrat used to sit all day on it, and from under it, Hazrat used to give money required from his prayer mat on a daily basis. One day, one laborer thought that Hazrat used to keep all his money under his prayer mat in the earth. So the laborer came there at nighttime to take all the money by digging the earth under the prayer mat, but he could not get anything from there. So he has done level work of the digging area and leveled the earth area.

The next day, Hazrat came there and sat on his prayer mat. All over the daytime, Syed Sahib began giving money to all persons as per requirements. In the evening, he was done paying the laborers of the construction, and he made double payment to the laborer who did digging work under the prayer mat in the earth area in the nighttime. And he told him this is the wage for today and

yesterday's night work. So the labor was ashamed in this matter and had fallen upon his feet and regretted his mistake and requested him to forgive him.

Hazrat Syed Sahib Qudsara was brought from Baghdad Qadam Sharif (footprint), and as per his advice, those are fixed on his tomb in Rampur.

Hazrat Syed Sahib left this mortal world on 14th Muharram on Sunday in the year 1207 Hijri. And his grave is situated in Rampur, which is famous even today for the fulfillment of the desires and wishes of the persons who visit his grave.

Upon his grave there was found one grand tomb. And upon its door, his date of demise is found in the Persian couplet.

Reference book: Karamat Nizamia, compiled by Moulana Mohammed Faiq Sahib on page 27, published by Nami Press Meerut.

When there was the name and fame of Hazrat Niazi Ba Niaz in Delhi, then persons of envy made it famous, saying that he had no pledge with anybody, so how would he be famous

and well-known in this matter? Upon hearing this, Hazrat Niaze Ba Niaz Sahib became upset and sad. After many days, Maulana Fakheruddin Dehlavi, in the morning, left his house, and his servants were present at that time to say salam to him. And Maulana, by looking at the side of Hazrat Niazi Ba Niaz, told that “Miya, tonight Hazrat Shaikh Abdul Quader Jilani has accepted your pledge at his hands. And he has shown me the face of one person and told him from his special son sending toward him. And in appearance, complete the formalities at his hands. Upon hearing this, Hazrat Niaze Ba Niaz kissed the feet of the Hazrat at that time.

Upon this, six months after the event, the Moulana passed away in the morning time, and he said Hazrat Shaikh Abdul Quader Jilani was informed. He said to me, “My son, which was sent by me, was already reached in Delhi three days ago. You are careless in this matter.” And upon saying this, he sent persons to search for him. And one person among them came, and upon his return back, he said, “One person from Baghdad who is now staying in Jama mosque in Delhi.” And

has told that one person from Baghdad is found.

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* Maulana Fakheruddin Dehlavi has taken a pledge from Hazrat Niaze Ba Niaz by giving his pledge of shirt. And not by taking his hand upon hand due to respect. Because Hazrat Niaze Ba Niaz’s grandfather, Hazrat Moulana Saduddin Radvi, at the time of his schooling, has put his hand upon the hands of Hazrat Niaze Ba Niaz. Hazrat Moulana Saduddin Radvi, who was the caliph of Shaikh Kalim Allah Shah Jehanabadi. And in the same way, his father, Shaikh Fakheruddin, who was a shaikh of mysticism and who has obtained the saintliness of dress from Shaikh Shah Nizamuddin Aurangabadi. And Moulana Fakheruddin, who also obtained favor from him, also. There was this reason, and due to respect, Moulana Fakheruddin did not put his hand upon the hand of Hazrat Niaze Ba Niaz. This chance was gotten by the persons who have made objections in this matter (from Makuz Karamat Nizamia on page 17) staying in the Jama Mosque in Delhi. He was asked about

his features, but as he had seen in a dream, such details were told by that person in this matter. Upon hearing this, the Moulana was given an order to bring sweets to one person, and when there came a tray of sweets, the Moulana put it on his head. Even though the servants and caliphs have told him that this is their work to give them, he did not give them the tray of sweets and was put upon his head. And by holding Hazrat Niaze Ba Niaz by his left hand, he was entered into Jama mosque in such a condition. He was seen, that person who was sitting in the center of the mosque of the Jama mosque, which he had already seen in his dream. And that holy person's name is Hazrat Abdulla Baghdadi. And who was seen by Hazrat Niaze Ba Niaz and told that yes, he had seen his face in his dream. And for which he was sent to India from Baghdad. In short, Moulana has put down a tray of the sweet before him, and Hazrat Abdulla Baghdadi prayed two rakats in the niche of the mosque. And recited the prayer of Masura and accepted his pledge there and made him rich by his wealth of teaching and advice. Also, he was teaching him 52 methods of recitals and was also giving him

teaching on remembrance of negation and confirmation, which are found in the book ‘Quddam Haqiqi.’. He was given his caliphate papers in Arabic with five seals. He was also given his turban. And which is still found in shrine building for the sake of benediction. And also married his daughter to Hazrat Niaze Ba Niaz, and that wife, after living some years, left this mortal world without any children. (Karamat Nizamia 19-20)

Hazrat’s name is Syed Abdalla. He was the custodian of a shrine in Baghdad. His 11th link of genealogy and innermost, which was connected with Syed Abdul Aziz. He was among the sons of Shaikh Abdul Qadir Jilani, and his grave is in Agra village . It is said his grave is at a distance of three farsangs (and a unit of measurement in Iran.) from Baghdad. The people say that his son died, so for this grief, he arrived in India from Baghdad. The people of his chain say that when he arrived in Delhi, Hazrat Fakhruddin Dehlavi, Hazrat Mazhar Jan, Zafar Ali Shah, Shahabad Dani Mir Nanu, and Mir Fatah Ali with much respect and honor put his their

shoulders in his palanquin. In this way, the Akhand Sahib family people will say that Akhand Sahib also put on his shoulder in his palanquin. Hazrat Baghdadi Sahib, upon hearing the recitation method of azkar (Plural. **repetitions of the names and praises of God**, recitals, commemorations, rehearsals of prayer; discussion, argument, discourse .) of Akhwand, told him, “Baba, you have adopted this method by hearing our system of the remembrance of Allah in this matter.

It is said that he had such a method of usage that when Hazrat used to pass from any village and city, then at that time, rich and poor people used to put his palanquin on their shoulders. As well as submit presents to him in this matter. When he reached Rampur, then at that time Nawab Faiz Allah Khan, ruler of Rampur, by thinking of his benediction of both worlds, requested Hazrat to stay in Rampur in this matter and submitted Aghapur village as a gift in the presence of Hazrat. Hazrat used to get many victory amounts invisibly, and for which Hazrat used to give to poor and needy persons. People have said that he has a

connection of perfection and attention with the holy soul of Shaik Abdul Qadir Jilani. And for this reason upon him, there will be a revelation of usually many matters of the world and hereafter. He probably has permission to disclose Kashaf (revelation) matters.

One of Hazrat Abdulla Baghdadi's great miracles

So there is a famous story that when he was constructing one big mosque, he was able to know by ilham (revelation) or by the side of his ancestor, Shaikh Abdul Quader Jilani, who was able to know that this mosque was going to fall soon. Soon he came out of his private room, and he was seen down the building soon; Ana Baba was his Takia Kalam (catchphrase). Laborers were getting down from the construction building. At that same time, the mosque building fell to the ground. After this, there was construction of the mosque again at that place. Even today, the Hazrat's mausoleum is found in Rampur.

It is famous that Syed Abdalla Baghdadi was among the sons of Shaikh Abdul Quader Jilani

who came to Delhi. And at the place of Jama Mosque, he told the gathering that he told Hazrat Fakheruddin to give me Chande Niaz Ahmed, and I came to India for the sake of him so that I could give him his deposit. And as per the order of Hazrat Shaikh Abdul Quader Jilani to marry my daughter to him, I do not have anything else. Hazrat Moulana has accepted his order.

(Takhdiratal Auliya Hind by Mirza Akher Ahmed Dehlavi on page 148, printed by Mayur Press, Delhi, in 1924.)

Hazrat Qibla It means Syed Shah Mohammed Sulaiman Phulawari. It was said that Hazrat Abdalla Baghdadi was among the sons of the Shaikh Abdul Qader Jilani. Due to the severe spread of the epidemic of plague, he came to India by leaving Baghdad. There was a time of Shah Wali Allah Muhiddith Dehalvi, Hazrat Mazhar Jane Janan. And in Delhi, these holy persons have welcomed him and given him much respect and honor. In Delhi, there was a poetical gathering. In which Syed Sahib also participated. Hazrat Mirza Sahib, as per

his special favour, has written the following details in his last couplet, which is as follows.

Mazhar is saying, Oh, beloved of the Ghouse Azam.
Who is the peer of Qibla of pure saints who help all?

In this Ghazal (The ghazal is a form of amatory poem or ode, originating in Arabic poetry. Ghazals often deal with topics of spiritual and romantic love and may be understood as a poetic expression of both the pain of loss or separation from the beloved and the beauty of love in spite of that pain.), there was one couplet in Persian that became famous and liked by all very much. Shaikh Hazin and Shah Mohammed Bedar, who are also present in this poetic gathering, and Bedar's one couplet was liked by all as his ghazal was written in the same core or basis.

Syed Abdulla Baghdadi also visited Phulwari. And where he became a guest of our elder person, Hazrat Shah Mujiballah. He has stayed in his bungalow so that the foot of the son of the Shaikh Abdul Qader Jilani should be on his head in this matter.

In Patna, Hazrat Maqdum Munam Pak also welcomed him and gave respect to Syed Sahib. In one meeting, Syed Sahib was sitting as chair person and before him, Hazrat Maqdum Munam Pak and Hazrat Shah Mujib Phulwari were present there in a respectful way. At that time, one photographer took a photo of all of them.

Qatim Sulaimani author of Shah Ghulam Hussain Sahib Nadwai phulwari

The details of the traditions

When Hazrat Abdulla Bukhari came to Patna, some famous and well-known Sufi persons

welcomed him on a large scale. In one meeting place he was present there, and at that time one photographer took his photo in the presence of other Sufi persons. The details of the meeting place are as follows.

In the chairman of the meeting, there is one carpet, and **long cylindrical pillow which supports the back, bolster** is placed there, on which Hazrat Abdulla Baghdadi was sitting. On his backside, his slave is standing by, holding scarf in his hands. And before him there is placed hookah with long flexible pipe. And he was using his hookah with his hands. And before him out of throne Hazrat Maqdum Munam Pak who was famous and respectable and effective sufi person of Bihar was sitting on his legs in respectable position. And he was speaking with Hazrat Abdalla Baghdadi. And sitting around Hazrat Abdalla Baghdadi were Hazrat Rukanuddin Ashiq, Hazrat Abul Alai Azeemabadi, and Ali Ashraf, and whose tomb in Patna and Ali Ashraf's tomb is very famous. And Hazrat Tajuddin Arifain's two disciples, who were qawwals (chorristers), Ahmed and Madari, who were famous among the learned persons, were sitting with their musical instruments,

and from it is known that there was interest and fondness the Sama (In the Sufi tradition, "sama" means "listening" or "hearing," specifically referring to a deep, spiritual listening with the "ear of the heart" during a Sufi ceremony where music, poetry, and chanting are used to reach a state of divine connection and ecstasy; essentially, it's not just physical hearing but a profound inner perception of the divine through sound.) hearing with Hazrat Abdalla Baghdadi, and all were sitting in a position of respect on their two legs. This writing was seen by the compiler of the book of Qatim Sulaimani.

Tradition by Shah Ghulam Hussain Nadvi Phulwari

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1. By seeing chorister in the picture and able to know that he has a fondness sama hearing in not proper unless and until there is no confirmation from another tradition.

2. From Mujibia library there was taken copy of Muraqa (A muraqqa is a Persian word that

means an album of paintings and calligraphy) and copy of the negative of the picture. And which is saved with Miya Chiragh Ali Shah in the shrine of Hazrat Abdallah Baghdadi. And also one copy the picture in Rampur library. As per the tradition of Faradal al-Hassan, the Tasnim Junaidhi phulwari in the picture, who were found, are as follows.

1. Madqum Munam Pak. 2. Rukanuddin Ashiqh 3. Shah Khairuddin along with his two Nigerian slaves.

In the last period of the 12th century, for the progress of the Quadria Sufi chain work, which were done by such holy persons in the subcontinent. And among them there is a name and position, which is important for Hazrat Abdalla Baghdadi Sahib. And at that time in Delhi, the holy person of the chain of Majajdia and Chistia was Moulana Fakheruddin Fakher, who died in the year 1199 Hijri. And holy person of the great Sufi chain of Naqshabandia and Chistia, Hazrat Jane Jan Mazher, who died in the year 1195 Hijri. And in Bihar, Hazrat Maqdum Munam Pak Naqshbandi Abul Alai died in the year

1185 Hijri. And Shah Ghulam Hussain Chisti Danapuri, disciple and caliph of Manam Pak and Hazrat Shah Mujib Allah Phulwari, who died in the year 1191 Hijri’s last period.

Kingdom of the Mughals' last king, Shah Alam, who was ruling from the Red Fort area. As per tradition, Hazrat Syed Abdalla Buhkhari, and as per the sign of the innermost for the propagation of the Sufi chain of Qaderia, left from his country of origin, Baghdad, and came to Delhi in 1185 Hijri for the first time. And after finishing a short visit to India, he was returned back to Baghdad soon. And the second time he came to India, and he settled down in India.

So he was visited then in Azeemabad during the year 1185 Hijri, so he was visited by Hazrat Maqdum Munem Pak then at that time, and he stayed in his house as a guest. As per the tradition of holy persons of Azeemabad, Phulwari Sharif, and Danapur, it is confirmed that Hazrat Maqdum Munem Pak died in the year 1185 Hijri.

Ref: From the essay of Khaja Afzal Imam M.A.
Phulwari Sharif

As per the statement of Mohammed Fardel Hasan Tasnim Junadi Phulwari and as per the source of his grandfather Hakim Sayed Mohammed Shuib Quaderi. And who heard from his spiritual master Shah Baderiddin Quaderi, and the statement details are as follows.

Hazrat Shah Mohammed Abdalla Quaderi Baghdadi arrived in India in the year 1190 Hijri. And the reason for the attachment his affable of his heart toward the personality of Shaikh Abdul Quader Jilani. And as per the spiritualism of Hazrat Abdul Qader Jilani, there was an order given to Hazrat Shah Mohammed Abdalla Qaderi Baghdadi to arrive in India to take a pledge from Niaz Ahmed. So for this reason, Hazrat Shah Mohammed Abdalla Quaderi Baghdadi arrived in India in the year 1190 Hijri. And he was taken pledge of Niaz Ahmed Quaderi in this matter.

Hazrat Syed Abdallah, well known as Shah Baghdadi, was a son of Shaikh Abdul Quader Jilani and during the life period of Nawab Faiz Allah, when who was going from Barili to Moradabad, and Nawab Sahib was known in this matter, then he stopped him at Tolain on the way. And upon insisting, he has brought him to Rampur. And he was allotted village of Ajitpur and other properties near by areas to him and in this matter he was given order.

But Hazrat did not receive income from the villages, as he has jewels and a large amount of money with him. Because of it, he did not need the help from the state of Rampur. I have also heard that he arrived in Rampur place. And Nawab Sahib followed him by foot up to Rampur. In addition to wealth, Hazrat has 16 slaves with him. Among them, two slaves were married and had sons with them. And other slaves remained childless. And among them, one slave's name is Almas, and the other is known as Yaqut. I have seen the son of al-Mas. And I can remember his face very well. I have seen the face of the son of

Yaqut. But could not remember his face.But I could remember that his face color was white. Syed Sahib (Abdallah Baghdadi), who built the present mosque tomb near his grave and platform by him. In the direction of the south and eastern side of the mosque Syed Sahib was build public kitchen and dining hall. Upon this in his eating place, a large number of the students and people of the locality were found. There will be an open public kitchen always on a daily basis. In it there was a group of chefs, which was well known by Barzia Khansama. And it is not known the special reason for which those people who have lodged complaints to Nawab Mohammed Ali Khan in this matter. and due to its result, it happened due to the curse or opposition of Syed Sahib that the family was totally destroyed and finished away from the world in this matter, as such that their name and sign, which was no longer found in the world. In the above cooks, there was also one more cook, whose neck was killed by Nawab Sahib. And as per the order of Nawab Sahib, his son, who was removed his father's corpse by holding his leg in his hand and touching it

on the earth, was thrown out from Nawab Sahib’s mansion.

The above texts were sent to me upon my request by the late Maulavi Zia al-Haq, who was a resident of the Raj Dwara locality. And who was the father of Baqa-al-Haq advocate, and who was the grandfather of Baha al-Haq M.A. LL.B. advocate.

By Imtiaz Ali Arshi
24th July 1954

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*Imtiaz Ali Arshi Sahib, due to his kind favor, has sent me the above text to add to my book. In this matter, he mentioned two events that are not suitable on this occasion, as their connection is not with revelation and miracles, as well as those that are not connected with Hazrat’s life matters. Also, there were mentioned details about the revelation of some other person, and it is not directly connected with Hazrat.

Some of the clarifications

1. Regarding the arrival of Syed Abdalla Baghdadi Sahib in Rampur, there are some differences in this matter. There is a statement from the author of the book ‘Anwar Arifain’ that when his son died in Baghdad and in this grief condition, he left Baghdad and arrived in India.

The compiler of the book ‘Qatim Sulaimani’ recorded this statement, which is as follows.

“Due to the spread of the severe epidemic of plague in Iraq, he left Iraq, and he arrived in India.

These two traditions by checking the condition of tradition are not correct in this matter. Because grief of death and fear of the epidemic of plague will not force anybody to leave his native place and to travel long-distance journeys in this matter. It is also thought, as per Islamic law, that leaving a place for fear of an epidemic plague is not good. In addition to this, the reason that was mentioned by Hazrat will be considered good

in this matter. As well as there is a tradition reported and written by his caliphs, which is right in this matter. So Hazrat Amjad Ali has written that “When Hazrat Syed Abdallah Baghdadi came to Agra. And he was settled down in the locality of Taj Ganj, and then I went in his presence, and then Hazrat touched my head with his chest. And he said before a large number of gatherings that “Oh, son Amjad Ali, I came to Akbarabad as per the order of my ancestor Shaikh Abdul Qadir Jilani. To give you a dress of saintliness, a cap, and knowledge of the caliphate. I have reached here as per the holy order confirmation.”

In the books of ‘**Karamat Nizamia’** and ‘**Tadhkira Hind**,’ there is confirmation of the last reason for his arrival in India. The reason for Hazrat’s arrival is for the teaching of the innermost to Shah Niaz Ahmed. And from this, it shows that the reason for Hazrat Shah Abdulla Baghdadi is to teach and share knowledge and teach the Qaderia Sufi chain system with some persons here in India. And for which he was deputed from the court of the Shaikh Abdul Qader Jilani to India from Baghadad

2. As per the monthly Urdu magazine ‘Astana’ Delhi for the month of January 1959. In which there is an added essay by Khaja Afzal Imam of Phulwari with the title of ‘Hazrat Shah Abdullah Baghdadi Jilani,’ and in its reply to the above article, one essay was published by Maulana Abu Hurara Mansour Hussain Quaderi in the daily newspaper ‘Akhwat’ Calcutta, and from it was known that one holy person, Syed Abdulla Baghdadi Jilani, came to India in the year 1180 Hijri. He left his two sons, Syed Roshan Ali and Syed Zakir Ali, and one grandson, Syed Tufail Ali Quadri, in India, and he went back to Baghdad. And he died there. His age was 100 old at the arrival time to India.Syed Zakir Ali’s grave is found in Mangkot in the Brudvan district.

The shrine buildings of this family are found in Calcutta and Madanpur. Where there is found a continuation of the celebration of the annual death anniversary (Urs) and Fataha. The genealogical and mystical record of Hazrat Syed Abdalla Jilana is different from Syed Abdulla Baghdadi of Rampur. The first belongs to the sons of Hazrat Abdul Razzaq. And Syed Abdalla belongs to the Hazrat

Shaikh Shaikh Syed Abdul Aziz. And both of them belong among the sons of Shaikh Abdul Qader Jilani. The above clarification is needed because there may not be a repeat mistake of the writer of the essays in the 'Astana Magazine' Delhi. And there is a requirement to care and check tradition at the time of writing .

The author of the book 'Qatim Sulaimani', has written a tradition as per his family information that there was one poetry meeting held in Delhi. In which Baghdadi Sahib was present in the meeting. And after this he has written that in the meeting, Shaikh Ali Hazinn was also present. But Shaikh Ali Hazin died in the year 1180 Hijri. It is known that Shaikh Shaikh Hazin was spent last part of his life in Banaras, and he did not go out of the city of Banaras.

Arrival in Rampur

Until the year of the annexation of the Indian states into the union of India. The Rampur state was such a northern state in Uttar Pradesh that the rulers of this state were

famous and well-known for their friendship with the people of the knowledge, helping poor persons, and sponsoring the perfect persons of art in undivided India, and since many of their ancestors had obtained a higher grade position or status in this matter. It is said that in the state, ordinary watchmen used to have knowledge of ‘Qutbi’ book and ‘Exegesis of Rumi book.’ Nawab Yousuf Ali Khan Nazim was well known and famous for his poetry and help for the poets, and sponsorship of the work of poet Ghalib. And for which he is known as a historical personality. During the rule of Nawab Hamed Ali Khan, this court was famous for helping poets and learned persons. So for this reason, poets like Daag, Meer, Amir Allah Taslim, etc., and a large number of other poets who were attached to this court in this matter.

In the same way, this family was famous for the devotion of learned and shaikh persons. Especially Nawab Faiz Allah’s period was well known and famous for this matter and can be said to be a golden period. During his rule period, Hafiz Jamal Sahib, Shah Jamal Dargahi Sahib, Mulla Fakir Akhwand Sahib, Moulana Abdul Hakim Sahib, and many

famous learned people came to Rampur and were settled here for this reason.

In this biography, you have studied the sentence of Hazrat Imtiaz Ali Arshi that “Nawab Faiz Allah Sahib was such a level of pious personality as well as a pious person that he did not look at any Ghair Muhheram ("Ghair Muharram" in English translates to "non-mahram," meaning a person who is not considered a close relative with whom marriage is prohibited according to Islamic law, and therefore, a woman would need to observe hijab (modesty) when interacting with them; essentially, a "stranger" in terms of marriage eligibility) woman. This small sentence is enough for a full representation of Nawab Sahib's biography in this matter. It is known that Nawab Sahib was among persons of piety and he is among **people of generous**. And who was also a person of one who knows about precious stone.

About the presence of Nawab Faiz Allah Sahib in the presence of Hazrat Abdalla Baghdadi, from traditions it is known that when Baghdadi Sahib came over to Delhi, then he was a guest of the king Nawab Shah

Alam of the Mughal kingdom. And Nawab Shah went into his presence for his pledge. And at that time, Nawab Faiz Allah was also pledged on his hands. And from that time, he was expecting and hoping for the desire of Hazrat to come over to Rampur, but Shah Alam has the desire that Hazrat should stay at Delhi. But Hazrat Baghdadi Sahib told him that his final resting place is in Rampur, so he became helpless in this matter. So he has arranged and organized the Rampur journey of Hazrat Baghdadi Sahib. So Hazrat departed from Delhi to Rampur. It is also said that Hazrat is going to Braili via Moradabad. And when Nawab Faiz Allah Sahib was known in this matter, then he went in the presence of Baghdadi Sahib and was requested to stay in Rampur.

As written by the author of the book ‘Anwar Arifin,’ this matter confirmed and approved that Hazrat Baghdadi has with him special acceptance and general victory from the side of Allah. From passing his palanquin from each and every city and village, at that time, learned persons, shaikhs, nobles, and general people used to come in his presence and put their shoulder to his palanquin for his respect

and honor. So on the arrival to Delhi, Moulana Fakheruddin Dehlavi, Hazrat Mirza Mahzer Jane Jan, etc., and at the time of arrival to Rampur, Nawab Faiz Allah, Hafiz Jamal, Shah Darghi Sahib, and Mulla Fakhir Akhwand, etc., who have reached Kosi, which was the border of Rampur State, were present there to welcome Hazrat Baghdadi Sahib. And put their shoulder to the palanquin of Hazrat and were entered in the Rampur city. This is such Akhwand Sahib for him, author of the book 'Anwar Arifin,' written about that when Hazrat Baghdadi was seen, his system of the circle of remembrance of Allah, then he told him that "Baba Akhwand", you got this system of remembrance of Allah from our method. Upon this, all are agreed that Nawab Sahib was given Aghapur village to Hazrat at that time. In one letter it is mentioned that Ajaitpur village was also given by Nawab Sahib to Hazrat. But this matter can be said by search that Hazrat Baghdadi Sahib did not occupy and/or did not receive village revenue for his personal use. The tomb of Hazrat, where it is situated in the land of Rampur, was purchased by Hazrat from his special

purse. He constructed a mosque, a tomb for the grave, a public kitchen house, etc., that were built by Hazrat Baghdadi Sahib.

For the construction of the mosque, he followed the building design of his ancestor’s mosque in Baghdad. And as per that design, he built one room attached to the mosque building for his grave. But after this was seen, comparing with Shaikh Abdul Qader Jilani’s mosque design as not suitable in this matter. And for his grave he constructed one room in the eastern direction of the mosque where his grave is situated.

The compiler of the book ‘Mohammadi’ has written that Hazrat Baghdadi Sahib has much perfection in the knowledge of exegesis, hadith, Islamic jurisprudence, and travel. And from other books of biographies, it was known that Hazrat used to give lessons to the students. Not only students but also the people of the locality also benefit from his public kitchen house. And Hazrat’s public kitchen house, which will be opened daily. Hazrat for his grand mosque as well as for the public kitchen house did not accept the money offer from Nawab Sahib. Here is a

statement from the people who used to present with him that Hazrat used to sit on the prayer mat for the whole day, and by putting his hand under his carpet, he used to take and give money without limit to the persons for expenses in this matter. In this matter, there is surprise. If some persons think that Hazrat has a lot of jewels and wealth with him.

One great miracle of Hazrat Abdalla Baghdadi Sahib

On the prayer mat, Hazrat used to sit all day on it, and from under it, Hazrat used to take and give money required from his prayer mat on a daily basis. One day, one laborer thought that Hazrat used to keep all his money under his prayer mat in the earth. So the laborer came there at night time to take all the money by digging the earth under the prayer mat, but he could not get anything

from there. So he has done finish digging work and leveled the earth area.

About his brief biography details, which were well known . And from which it is known that to feed the people was his dear endeavor of the Hazrat and fondness of his heart. As well as to help persons, which continued for a long period of time. And to answer questions of the callers, which continued till his time of death.

In this endeavor, there was no difference at all between near and far, Muslims and not Muslims; there was no difference at all. In this matter, in the couplet, it is found that Hazrat had a fondness for teaching the students and advising the people. He constructed the mosque as per the design of mosque in Baghdad. As well as for the difficulties of the people. It was Hazrat’s routine to help people in this matter. The compiler of the book, ‘Mohammedi, wrote that he did not see Hazrat at any time. He has perfection in the knowledge of hadith and Islamic jurisprudence. There is a tradition in the family to teach the students.

The statement of people who visit Hazrat and who used to to say about paying the expenses by him from his prayer mat. And for this matter, it may possible by people to think that Hazrat has many the of jewels and money with him. When he came to India from Baghdad, he had with him 16 slaves.

For details of his holy biography, which were known as the brief way, it is said that upon Hazrat’s death, his pulse beating continued for a long period of time. People could not believe that Hazrat had left this mortal world, so there was hesitation with the people in this matter.

On the door of the tomb, there is a mentioned date of the death of Hazrat. And this stanza is written by Syed Amjad Ali Shah Asghar Akbarabadi. One historian mentioned the hazrat’s details, and he has written the date of the stanna, which is engraved on his grave by some poet from Iran. And it there is found Hazrat’s death of death as 1207 Hijira.

From Baghdad, 16 slaves came with him to India. And among them, one slave's name is Almas, and the other slave’s name is Yaqut. And also there was one slave other than the

above, and his name was Farhad. After the death of Hazrat Farhad, he became the custodian of the Hazrat's tomb. Still now, sons among them are becoming custodians one after the other. The custodian is Miya Chirag Ali Shah. And before him, his father, Safdar Ali, was custodian of the shrine of Hazrat Abdulla Baghdadi. And the genealogical record is as follows.

Farhad Mia has three sons as follows.
1.malavi ghouse mohammed 2. Mulla Fiayaz
Malavi Ghouse Mohammed has four sons as follows:
1. Mansur Ali 2. Haider Ali 3. vazir 4. Amir Ali
Mansur Ali became a custodian but did not have sons.
Safdar Ali became custodian and
Amir has five sons as follows.
1. Safdar Ali 2. Kalab Ali 3. Manzur Ali 4. Wasif Ali 5. Tahwar Ali
Wasif Ali has one son, Mahib Ali.
Tahwar Ali has four sons.
1. Wahed Ali 2. Hamid Ali 3. Miya Chiragh Ali (present custodian) 4. Abid Ali
There are also miya chiragh ali sahib's helpers, who are as follows.

1. his own brothers 2. Cousin brothers Mohib Ali, Anwar Ali, and Aulad Ali.

On this occasion it is good to explain in this matter that Hazrat Shah Baghdadi did not leave with his sons after him. but in the family of Syed Amjad Ali Sahib and among his grandsons for getting legal benefit, who declared himself among the sons of Hazrat Baghdadi Sahib. And was told writers to write in some biography books. After this he himself corrected his mistake in this matter; he mentioned that in one pamphlet he connected his genealogical record with another holy person. but his mistake is still found in the biography books in this matter.

In the same way, in the Jinah College Karachi magazine, Anjuman, some years ago, his essay was published in which he mentioned Mavali Shams Zuha Sahib as the son of Hazrat Abdalla Baghdadi Sahib. This mistake happened due to his mistake of thinking the caliphate record of Mavali Shams Zuha Sahib was his genealogical record. But Mavali Shams Zuha Sahib, son of Shaikh Wali Mohammed Sahib, has written an exegesis of

Masnavi Maulana Rumi. And he was the caliphate of Hazrat Abdulla Sahib.

It is stated that when the news of the death of the hazrat reached Baghdad, then the Hazrat’s uncle, Hazrat Syed Abdul Wahab, arrived in Rampur with all his family members. And the ruler of Rampur stayed with him with respect and honor in the Sheshmahal palace. And at the present time, there is a fruit market situated there. And he insisted he stay in this palace.

Hazrat Syed Abdul Wahab has selected the eastern corner of the city land in between the garden and Bamanpuri gate. He constructed a house, and he lived in it, and the land area was 5,000 yards. In the land that was left over, Hazrat Syed Abdul Wahab built a water tank, which is still found with the name of Baghdadi Water Tank.

Hazrat Syed Abdul Wahab was paid attention for the caretaking of the shrine of Baghdadi Sahib’s management. He appointed Farhad Miya, Almas Miya, and Yaqut Miya for the service of the grave. But except for the sons of Farhad Mia, there were no remaining sons of the other above persons.

One unpleasant event that must be mentioned

'Majma Karamat,' in which mentioned miracles and revelations of Hazrat Hafiz Jamal Rampuri Sahib and Hazrat Dargahi Sahib, in which there is mentioned one event about the favor of Nawab Faiz Allah Sahib with Hafiz Sahib. And he sends gifts and presents in his presence. There was one person, and his name was Qazi Sand. And who has gained favor in the presence of Nawab Sahib and Hafiz Sahib? He began making use of presents and gifts from Nawab Sahib instead of delivering them to Hafiz Sahib. When there was a warning given by Hafiz Sahib to him, then he made one trick: he went in the presence of Hazrat Baghdadi Sahib and told him that there is one disciple of Hafiz Sahib who has attached to himself the names and titles that are particularly reserved with Shaikh Abdul Qader Jilani. And he was reciting those names as his daily recital. And in his proof, he was submitted one paper written by the disciple. These brief details are found on page 54 from the book 'Majma Karamat' and now include added sentences from the authors and translator.

And from which it will be known the style of the writing and full details of the event.

After some time, Hazrat was able to know Qazi Sand’s fraud by his revelation. One day when that illegal person was present in the meeting, Hazrat pointed at him with his sign and gave a warning to him.

Syed Baghdadi, who was also among the grandsons of Shaikh Abdul Qader Jilani, arrived in India from Baghdad in his new saintly destination. He arrived in Shahjehanbad, India, when there was a rule in India by Shah Alam of the Mughal kingdom, who welcomed him up to his royal court in the Red Fort. This is as per that whatever will be new will be good in this matter. There was so much devotion of the hazrat in the heart of Nawab Faiz Allah Khan Bahadur. Hazrat Baghdadi Sahib became enraged. And by accepting the advice of Qazi Sahib, Hazrat Baghdadi Sahib was a feeling of intense anger that is difficult to control. And there was a hapless riot of the ignorant students and learned persons.

Hafiz sahib was given the order to go and announced in a loud voice to the public from

our side that I am not responsible in this matter for sin, and we have not given permission to write his name in this way. And if the disciple has written his name this way due to his devotion without our permission, then he has not crossed the Islamic shariah law in this matter. Because in such and such a book of Islamic law, it is written that a disciple should think his peer better than all other holy persons on page 56.

It happened that by morning time, the Qazi’s soul was added among the souls of the hypocritical persons. And for this disorder of condition, there is a verse of the Quran that ezajak munfiquon as per the reference book ‘Majma Karamat page 57. And there was an overtext of the book Majma Karamat. And some other texts, which are very disordered and show impoliteness, were ignored by intention in this book.

The personality of Hafiz Jamal Allah is among the famous personalities of Sufi chain of the Mujadidia. And we also respect Hafiz Sahib in this matter. As who has shouldered the palkwin of Hazrat Baghdadi sahib. And as per one tradition, he prayed for the funeral of

Hazrat Baghdadi Sahib. But some ignorant disciples and unwise friends will follow such acts in this matter. and with this there will be injured their personality in this matter. So for this reason, the reader will get an example on each and every page of this book. We regret that by writing this book and publishing this book by translation, nobody has done any service to the holy persons in this matter. as empty-minded persons and GJ persons; when they read it, they did not have good thoughts about holy persons. Particularly by reading this event, there will arise clearly this result that the root cause of all this dispute and exchange of bad remarks to each other is for gain of worldly wealth and goods and presents and offerings of Nawab Faiz Allah Khan.

The phrase of 'Kul Jadid', which shows there was less attention of Nawab Sahib toward Hafiz Sahib and more attention toward Hazrat Baghdadi Sahib in this matter. This was the main reason for voracity and greed, which is not good even for any Muslim person, especially not good for the position of the fakir and Sufi person.

For worldly wealth and goods, there is said to be a Muslim dead person (Qazi Sanad) who is a believer of the Islamic creed and who is dead, and he is said to be a man as well as a woman. The Quranic verses were sent down for men, which are used for Muslim persons and which are not legal as per Islamic law and by way of the manners. And this is not from the side of ordinary persons of the bazaar and worldly persons. but is said by holy persons of Islam and caliphs of the holy persons. And this event was done by the pen of the trained persons.

There is a saying of Hafiz Jamal Sahib that he is without any sin in this matter and he did not give permission to his disciple in this matter and which shows that Hafiz Sahib accepted that action of the disciple is wrong and against manners. Even though Imam Uddin Sahib has connected this phrase with Hafiz Sahib. And if the disciple is legal as per such and such book of Islamic law of Shariat. And in which it was written that disciples should think their peer is better than all other holy persons.

In addition to this, there is no taking care of the translation of the Persian text of the book ‘Majma Karamat’ in its original writing, there is mentioned Qazi Sand saying as follows.

“Zam an qutub al-aqtab (hafiz jamal sahib) ke aina har nek bad bud agaz namud ka ain ba sanadra muqabila ba jid shamcha munasib bud.” Its translation is done as follows.

“and there is started m of Qutub of Qutub () persons. because it is not good for him to equal himself with his ancestor. In this there is an addition done because from the world person of no certificate there will be a find remark upon Hafiz Jamal Sahib’s ancestor. And by chance, there is not a found genealogy record of the Hafiz Jamal in the book of ‘Majma Karamat’.

But there is a lack of trust in this book in this matter as it is not known in the book, the translator has done less and more in other places, which is not known. If it is accepted that there is a right to make and less and more in the original to the translator, then from such a position there will be an opposition to the basic tenets of the Islamic

religion or such words that are against a holy person, so such words he should have deleted in this matter.like writing as follows.

“secondly in him there is g and m which was like w and which is end only upon him.

And this last person of holy person’s record gentle lineage which is appear to start from saintliness of Hazrat Ali Ibn Taleb and this son of Ali Ibn Taleb. And Allah like last prophet made him this last as dignified. As per page 75.

When there will be peer like Shah Dargahi
So there will be fear and worry in this matter

So think him like your sustainer for this
In his face so there will be search of God.

In last I want to explain that the ordinary student of Islamic law knows well that to think your peer most better than all other holy persons of Allah is not connected with Islamic law (Shariat). The surprising thing is that author of book ‘Majma Karamat’ and after him his book’s translator and both of them did not consider to taken name and reference of the Islamic law (Shariat) in the

book.We regret that we have mentioned about this bitter discussion in this matter.So its responsibility is there upon author and translator of the book. We have mentioned it in brief way these details and in helpless condition.And otherwise on the ‘Majma Karamat’ and for this reasib there is required criticism and insight in another separate book in this matter.

The translator in support of the author has referenced Sarmad and Mansour's sayings in this matter. And which are not correct. And there is no certification in this matter about the sayings of persons of intoxication.

And the ideology of the Wahdat al-Wujud" which translates to "Unity of Existence," does not support these sayings.

And as first Wahdat al-Wujud" which translates to "Unity of Existence," and "Wahdat al- Shuhud" translates to "Oneness of Witness" in English have no link with these sayings in the rank in any way.

And from this important matter it is that in the lineage of Hafiz Jamal Sahib Mujadid consider it foul for revelation for Wahdat al-Wujud," so presenting for regret is not good.

The tablet details of final resting place of the son of Hazrat Shaikh Abdul Quader Jilani, Hazrat Syed Abdalla Sahib as follows.

Birth at Baghdad 1130 Hijri Arrival in India 1185 Hijri

Death 1207 Hijri

The foot print of the prophet is the décor of the grave
The empyrean of earth is your grave oh Shah Baghdadi

During Custodian period of Syed Chiragh Ali Sahib
Constructed by Abdul Majid Qureshi in 1383 Hijri

The inscription are found at the head side of the grave of Hazrat inside of the niche in the tomb.

The End.